

THE
Chinese Problem
or
Missionary Mistakes

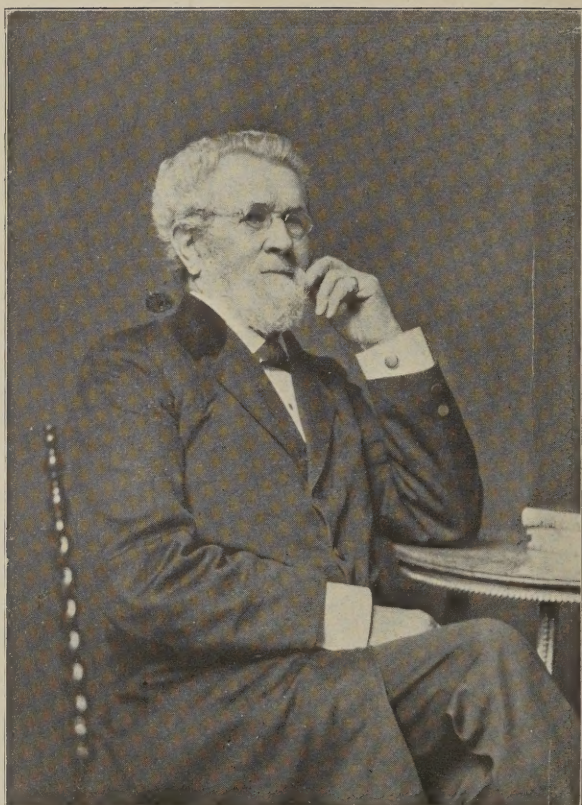


By
T. M. McWHINNEY, D.D., LL.D.

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Missionary Mistakes

by

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"Heavenly Recognition," "Reason and Revelation,"
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Our Creed."

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To
the cause
of better methods in foreign missionary work, based on
intelligence, which must pioneer the Gospel,
and the Christ religion of love, which proposes to
subdue the world by the "Sword of
the Spirit," this booklet is
affectionately
dedicated.
ed.

The
world will not
be brought to believe in
Jesus as "God manifest in the
flesh," through the instrumentality
of a divided priesthood. Hence that peer-
less prayer in the very presence of an awful death,
"That they all may be one; as thou Father
art in me, and I in thee, that they also
may be one in us; that the
world may believe that
thou hast sent
me."

The Chinese Problem.

PREFATORY.

In the light of Christian ethics, how shall Aryan civilization deal with Mongolian ignorance, superstition and idolatry? A more profound and humane question than *this* never stirred the brain and heart of Europe and America. Not only millions of money and common humanity, but alas! the blood of the slain, in pitiful accents, cry loudly for a righteous solution of this mighty problem. The paltry outcome of one hundred years of misdirected service, of wasted treasury, and of innocent blood, should lead every soul, consecrated to the cause of humanity, prayerfully to look into the *methods* of missionary work in the Celestial Empire. Possibly, there is a better way!

At the very threshold of this discussion the author is confronted with the fact that the views sought to be maintained in this booklet are not in keeping with the popular thought! Conscious *duty*, however, especially to the aged, is vastly more important than it is to catch the public ear. Besides, we are reminded that majorities are not always right, but usually wrong! It always has been so, is so now, and perhaps will be so until the millennium. For example, we believe that Martin Luther was in the

right, though he stood alone. Socrates was the most venerable sage and profound philosopher of Greece, yet he was compelled to drink the hemlock.

While we may pity and commiserate the man who has the temerity to pit himself against popular sentiment, nevertheless, intelligence and charity will give him a patient hearing and an honorable criticism. Truth asks nothing more, certainly it should have nothing less, from thinking readers.

But just here we are met with an almost insuperable difficulty in our efforts at honest and unprejudiced criticism. We are creatures of *habit*. Habit is hard to change. For a hundred years our fathers and we have been in the *habit* of thinking that the best method of saving China is to send the missionary in advance of the school-teacher; build the church and afterward the school-house; study the Chinese language before teaching them the English; let the missionary go and tell those degraded people the matchless story of the Cross, and on the heels of it we will send our Christian school-teachers and professors, build our school-houses and colleges, and thus train those benighted Mongolians along lines of art, philosophy, discovery, invention, the richest literature of the world, and by intellectual development, enable those semi-barbarous people to comprehend something of the heights, depths and breadths of our Christian civilization!

While in the presence of this *habit* of thinking for the last one hundred years, it seems almost like madness for one to present any other *method*, yet it is the object of this little book to show that this mode of

operation, during the last century, has been to reverse *unwittingly* the divine order by putting religion before *intelligence*, and thus thwarting the righteous purpose of the great Protestant church.

Let it be distinctly understood and *emphasized*, that in virtue of the relation we sustain to our brethren of the Celestial Empire, it becomes our duty to give them the inestimable benefit of our religion of love. It is not the purpose of the author to call in question the sacred *relation* we sustain to those unfortunate people, and the lofty *obligation* that grows out of that relation, but only to criticise the *methods* by which this sublime end may become an accomplished fact. It is only an humble effort to point out a "more excellent way;" a mode of operation more in keeping with the spirit and life of a religion, the central and fundamental truth of which is "Love to God and love to humanity." To put it in concise, terse, and unmistakable terms, it purposes to show that China will never be made Christian by the cruel methods of the gunboat, the cannon, the musketry, the sword and the awful slaughter of the innocent.

In the presence of God, and in the light of recent history, we solemnly aver that blood and carnage have been the necessary results of our *modern methods* of Christianizing bleeding China. Our missionaries, good as they are, and self-sacrificing as they have been, are, nevertheless, at this hour expecting our Government to protect them by the American army, whose business will be to butcher, if need be, the necessarily ignorant and superstitious. Those dear

brothers seem to have forgotten that "the weapons of our warfare are not carnal, but mighty through God." A Christian may be, and often has been, called upon to sacrifice his life for his religion, but certainly he is not called upon to preach the Gospel of love to a people, some of whom must be slaughtered, so that the other some may be saved!

The object herein contemplated is not to oppose missionary work, but kindly to show that the present method of attempting to Christianize a people who are degraded by the doctrine of polytheism and idolatry, unintentionally disregards the divine law of preparation, ignores the instruction of the Master in His commission, violates a fundamental law of psychology, and hence, the pitiful outcome. We purpose to make plain the fact that our present mode of dealing with China, in our missionary effort, is devoid of all sound logic, of all sound reason, and that there is a better way.

The author is not unmindful of the fact that some will read the following pages in the spirit of stoic indifference; others, whose traditional thought has been fossilized, will simply ignore their arguments and go right on thinking and doing as they have formerly done; while still others, with reason on the throne and in the spirit and love of the truth, will weigh and carefully ponder every suggestion. It is only for the benefit of the latter and through them the hope of establishing better methods in foreign missionary fields, that this booklet is hopefully written.

SECTION (I)

The Law of Preparation.

First, in the administration of divine affairs, this law is more fixed than the stars. Intelligence requires no proof of the fact that all great movements, in the physical and moral universe, have been preceded by wise *preparation*.

(1) Only a glance at the geological changes in the earth's history, getting it ready as a home for man, illustrates this proposition. From the time this globe was thrown from the sun, a nebulous ball of fire, until now, each epoch has been preceded by ages of preliminary steps. Infinite wisdom and benevolence were steadily at work, one step preparing for another, and another, and still another. It required untold ages of preparation to get the earth ready for the growth of the vegetable and the introduction of the animal kingdoms; and other ages to prepare man to be something else than a mere animal running on his hind legs, "seeking whom he might devour." And as preparatory evolution is going on now, as ever before, "it doth not yet appear" what this earthly home shall be, only this, that the wise and benevolent improvements of the past are prophetic of a sublimely beautiful outcome.

(2) The intellectual, social, moral, and religious sciences are but the counterpart of man's intellectual, social, moral and religious nature. The fact to be remembered is, that all these sciences are divinely graded to meet the capacity of the human mind. Mastering the first little truth, the mind is thus *prepared* to comprehend the next higher truth, and the next and the next, until it can measure the distance to the Pleiades. To undertake to read before we have learned the A B C, or to study astronomy before we have studied mathematics, is to reverse the divine order and to end in hopeless failure.

In preparing the ignorant people of China, however, we have the double duty not only of teaching them the elementary truths, by which they may be able to comprehend the central, fundamental and matchless truth of God as Father, but we must first eliminate from their minds the rubbish of polytheism, idolatry and superstition, which has been accumulating for two thousand years. This thought, however, will be illustrated in another section.

To preach the lofty truths of the gospel to those benighted people without such *preparation*, is unwittingly to violate the divine command, "Cast not your pearls before swine, lest they trample them under their feet and turn again and rend you." That is precisely what is being done now in China, as we shall see later on.

Secondly, preparation not only characterizes all the works of God, but it is a law universally observed by man along all lines of art, science, business, and in everything else, except in his haste to convert

China! Here, it seems that we have allowed a "zeal without knowledge," sectism, or something else, to get the better of our judgment. A father who would send his seven year old boy to school to study geometry before he is able to read, would be considered a subject fit to be kept at the expense of the State. The farmer who would sow his wheat before he had prepared the ground with plow and harrow, would be adjudged by the court as in great need of having a guardian. All enterprises, great and small, human or divine, observe the universal law of preparation, save the stupendous business of converting poor superstitious China! And by violating this law, we have illustrated the old adage, "Haste makes waste."

Evil consequences attend the violation of this universal law of preparation, with the certainty of cause and effect. Surely the heart-sickening results that have been passing in panoramic review during the last twelve months, should convince every sober-minded person that there is something radically wrong in our mode of dealing with the Celestials, and that the urgent demand of the hour is, that we prayerfully "ask for the old paths," or for God's way of dealing with superstition and idolatry.

SECTION (II)

Preparation for Christ's Coming.

The question has been asked again and again, if the salvation of the race depended on the mission of Christ, why was his coming deferred for four thousand years? The obvious answer is, the world was not ready; it was too *ignorant* to comprehend His matchless truth. The history of civilization and the divine logic of the plan of salvation clearly show that He waited for the world's *preparation*. Previously to the flood, for example, there was no civilization worthy of the name. The divine side of the controversy between God and man, of finally Christianizing the race, was perfect at the beginning, and only the unprepared condition of the human side made it necessary for Christ to defer His coming.

First. The soul's native intellectuality, morality and religiosity were pronounced "Good" at the beginning; yet it required three thousand years of training under such characters as Enoch, Noah and Abraham, for these germs of manhood to be sufficiently developed to warrant the coming of Moses, whose grand mission was to proclaim in the face of universal polytheism, the sublime doctrine of One God and thus lay the foundation of all true religion.

Second. To get the world ready for the coming of the Christ, whose immeasurable mission was to reveal the Fatherly character of that God, it required even more than *ten centuries*, under the leadership of such noble souls as Isaiah, Jeremiah and Malachi, to "prepare the way for the coming of the Lord." "The law," which established the doctrine of one God, "was our schoolmaster to bring us to Christ."

Third. Even at the end of forty centuries only a comparatively few of the leaders of public thought were prepared to hear the final proclamation, "God is love." This truth will be illustrated further on. Jerusalem being the conceded center of the best civilization known to the race, the commission was given to the twelve apostles, to begin at Jerusalem. Nor were they allowed to go into any other city only as they were *welcome*. The Master said, "Into whatsoever city you enter, and they receive you not, go *your way*."

Pause right here! Can words be plainer, going to show that the gospel *must not be forced on any city*? I submit this proposition: If our missionaries to the Celestial Empire had obeyed this one divine injunction, then in that event they had gone their way from one city to another all over China without stopping anywhere! *In the light of history, we solemnly aver that not a solitary city in China during the last hundred years has made these missionaries welcome, in the sense of making their religion self-sustaining. This Jesus required, as we shall see.*

It was and is a clear case of *forcible* entry and that, too, at the point of the sword. Nothing, absolutely

nothing but the strong arm of international law, backed by an invincible army, has kept public sentiment in China from annihilating all the missionaries and their converts.

Only remove the monster gunboats, the glistening bayonets, and the invincible armies of Europe and America, and the Boxer movement would sweep over the Celestial Empire like fire in dry stubble, until all the missionaries and their converts would be cruelly slaughtered. The missionaries would "go their way," but for powder and lead.

We submit for your prayerful thought, if in the light of the gospel of love, we have any right *thus* to *force* ourselves into the national home of other people? Is it not a most flagrant violation of the golden rule? Would we wish China or any other race of people to compel us, at the point of the sword, to accept their religion? Just a little honest thinking will enable us to see, as God sees, that we are acting upon the false and selfish theory that "might makes right."

We submit further, if the blessed proclamation, "On earth peace, good-will to men," does not imply an "Open door," a "Hearty welcome," the promise of a "Ripe harvest," and the kind invitation, "Come over and help us." The burning question of the hour is, What will bring China to this happy state of mind? Nothing, absolutely nothing but a long process of *preparation*. "The mills of the gods grind slowly but finely." We must first begin right, and then "make haste by going slow."

SECTION (III)

Our Lord's Commission.

• The command, "Go ye into all the world and preach the gospel to every creature," should be interpreted in the light of historic fact, and in keeping with the laws of Biblical exegesis. As commonly quoted, it is, seemingly, without the slightest reference to either. Only go without sense or reason, anywhere and everywhere, and as ye go, preach. Whereas, we should carefully consider the *conditions* of the world at the time the command was given. Furthermore, we should remember that our divine Lord distinctly told his disciples where to begin, where to go and where *not* to stay. Men of thought and moderation, therefore, will first prayerfully take into account the state of the world at the time the commission was given. On this point two facts are marvelously manifest:

First. At the coming of the Christ the world was at peace. Previously to that time the history of our race was little else than that of cruel war. For a wise and benevolent purpose, it was divinely ordered that at the inauguration of the new dispensation, there should be a time of universal quiet, so that the

“Prince of Peace” might be proclaimed as having arisen from the dead, and divinely commissioned to “show us the Father.” But for such unlimited peace, there could have been no such universal gathering. This was “the Lord’s doing.”

Secondly. Jesus was born at a time, not only of universal peace, but when intelligence and consequent civilization were more equally distributed among the nations of earth than ever before or since. In the light of this fact, together with the foregoing, the command, “Go ye into *all* the world,” was deeply significant then as compared with what it would be now.

To see this fact clear as a sunbeam, we need only glance at the general condition of the nations of the earth at that time and then think of what they are now. India, Persia, Egypt, Greece, China, and Rome, through divinely appointed instrumentalities, had at that time reached the zenith of their glory. It will be interesting and profitable for the reader to follow carefully these historic footprints of Fatherly benevolence, as herein given.

(1) History records the providential fact that our modern civilization was first established by the Aryans in central Asia, some four thousand years ago. While all the rest of the human race was marauding over the world much after the fashion of wild animals, these Aryans stopped their roving and formed a community. From Max Mueller and others, we learn that they established domestic relations, and were first to give the sacred names father, mother, brother, sister, brother-in-law, sister-in-law, etc. They built houses, towns, and established

municipal government. They domesticated animals, trained the ox to the yoke, and cultivated the soil. By their continuous and persistent thinking along lines of art, science, morals and religion, they established the Sanscrit language which has proved to be the mother of all tongues.

More and better, these Aryans, under God, lifted themselves out of the depths of ignorance, up and still up to the sublime doctrine of the unity of the universe and the consequent unity of God. The fact to be distinctly remembered is, that these Aryan families at the end of about two hundred years, had built up a civilization and an empire founded upon the sublime doctrine of pure *monotheism*. Those who believe in the precious truth of God as universal Father, and man as universal brother, will readily see the wise and benevolent hand of God directing these Aryans to stop their wild roving and establish a mighty kingdom based on the doctrine of one God.

(2) Nor is it any less marvelously benevolent that at the end of about two centuries this monotheistic empire should be disintegrated and scattered to the various parts of the globe.

(a) History tells us that on the breaking up of this first civilization some of these Aryan families moved into southern Asia, and after driving out the "Black Skins," founded the Indian Empire, the like of which the world had not known. At the birth of Christ, they counted among their citizens, philosophers, scholars, statesmen, and orators by the thousands. Besides, and what is better, these Aryans had a most helpful religion based on the truth of

monotheism. Their sacred book, the Veda, supposed to be the oldest writing in the world, taught the doctrine of one God.

(b) Other families of this original civilization migrated to Persia, whose fame at the birth of the Savior was equal to that of India. Parseeism, established by Zoroaster, was built on the central and fundamental truth of the absolute unity of God. Dualism was an after thought of his disciples and formed no part of Zoroaster's theology. The Zend-Avesta, the original Bible of Parseeism, maintained the doctrine of monotheism. It was, perhaps, these monotheistic believers who went to Jerusalem to pay homage to the "New-born King." Be this as it may, it was, doubtless, these men of God, who two thousand years ago, mapped the skies, gave us the constellations substantially as we have them now, and thus laid the foundation of our modern system of astronomy.

(c) Later on, some of this original stock of Aryans moved into the little country of Hellas, and organized a most marvelous civilization. At the time our Lord commissioned His apostles to "go into all the world," this diminutive land of Greece had become "celebrated in the history of freedom, of literature, of art, of philosophy, and of civilization." Greece reached the apex of her unprecedented glory under the sanctifying influence of the doctrine of one God and immortality, as first taught by the Aryans and afterward emphasized by such grand characters as Socrates, Plato, and the whole school of Platonic philosophy.

Socrates was condemned by a jury of his countrymen to drink the hemlock, because he laughed at their tutelary gods and sneered at their superstitious idolatry. While the common people were given to idolatry, the worship of many gods, nevertheless, the grand men who gave Greece a name and a history that will go down through the ages, were men who believed in God and in the immortality of the soul. These are the basic truths that have lain at the foundation of all the civilizations that ever have been or ever will be.

When we remember that Macedonia and all the "regions round about," had caught the inspiration of the Platonic philosophy, founded on the truth of one God and the soul's immortality, we can readily see how they could so appreciate the sweet story of the cross as to send word to the preacher, "Come over and help us." Nor are we surprised that the city of Thessalonica was prepared to appreciate the angelic message, "On earth peace, good-will to men." They were in touch with monotheism.

(d) At the birth of Jesus, Egypt, the mother of science, was yet in her glory. While it is a matter of historic dispute as to whether or not this famous country of the Nile was built up by the Aryans of central Asia, all are agreed that this almost matchless civilization was founded on the doctrine of pure monotheism, and the endless life of man. This fact is abundantly proved from the "Book of the dead," found buried in the mummy-caskets. All this mummification, together with the sacred book of the dead, gave expression of their faith in a life to come.

(e) The monotheistic civilization of India in the fulness of time, was carried into China, and was the inspiration that built up the "Celestial Empire." The story of China's intellectual, moral and religious greatness at the time the commission was given, "Go ye into all the world," and its better fitness then to comprehend the lofty truth, "God is love," and its utterly unfit condition now, is reserved for another section.

(f) Still other divisions of this great army of Aryans left central Asia and migrated into southern Europe. Of all the trees taken from the original nursery of Asia, none withstood the cyclone of ignorance, superstition and idolatry, save the one planted in the soil of southern Europe. To see that the other nations of the world are not so well-prepared for the proclamation of the gospel as they were two thousand years ago, behold India, Persia, Egypt, Greece and China, all gone back and now plunged into the depths of semi-barbarism. All sitting in the dark and gloomy shadow of a glorious past, waiting to be touched into an intelligence that will prepare them to appreciate the final and sublime message, "God is love."

(In connection with the foregoing statements there are two great historic facts eminently worth knowing, namely: First, all the great civilizations to which reference has been had, were founded by the Aryan or white race. None are in dispute save that of Egypt. Second, all were built on the basic truth of one God and the immortality of the soul. In proof of this the reader need only consult such authors as

Max Mueller, James Legge, and Dr. Frank F. Ellinwood, Secretary of the Board of Foreign Missions of the Presbyterian Church.)

It is a divinely significant fact that two thousand years ago the leading men of those old civilizations were proclaiming the sublime doctrine of one God and the life everlasting. To the unbiased reader of history it is obviously manifest, that Brahmanism, Hindooism, Buddhism, and Parseeism, under the leadership of such divinely appointed characters as Brahma, Buddha, Confucius and Zoroaster, had been stepping-stones to the final religion of love and unity, and under God, had *prepared* the world for the coming of him who was the fulfillment of all prophecy, the end of all revelation. The *fulness of time* had come for the proclamation, "Go ye into all the world and preach the gospel."

Second. While the nations of earth, as we have seen, were far better prepared to understand and appreciate the gospel two thousand years ago, than they are now, nevertheless the Master gave His disciples specific instruction as to their personal qualifications and methods. He instructed them to be united, and plainly told them where to begin, where to go and especially where *not* to stay.

(1) They were required to remain in Jerusalem until they were of "one accord" and all baptized by the one sweet spirit of love. They were *not* commissioned to "go into all the world," with a divided theology, and thus build up a divided church!

Had half of those twelve been Catholics, going to tell the ignorant and unsaved that they were the

only true vicegerents of Christ and that all others were heretics, while the other half were Protestants feeling themselves divinely commissioned to proclaim Catholicism as fundamentally false,—with a spirit so diametrically opposed to that of the Savior of all men, think you that our divine Lord would have said, “Go ye into all the world and preach the gospel?” Doubtless, He would have said, “Tarry until ye are of one mind and one spirit.”

It must be perfectly obvious to every unbiased thinker that our Lord's commission applies either to the Catholics or the Protestants, or to neither. Certainly no one will claim that it is applicable to both. While our Catholic brethren are self-assured that the commission belongs to them, the Protestants are equally dogmatic in the belief that the command is applicable only to them. Viewing the situation from the divine standpoint, is it not altogether more reasonable to conclude that the commission has not the slightest reference to either? Furthermore, had one of these twelve been a Calvinist going to tell the heathen that a part of them was ordained from the foundation of the world to go to heaven, while the other part had been doomed by an unalterable fate to perdition; and had still another been an Arminian Universalist, purposing to preach that *all* would be saved however black their character; and still further, had one been a Disciple going to preach baptism by immersion as a saving ordinance, another a Methodist purposing to preach baptism by sprinkling as non-essential, and still another, a Quaker who was going to tell them that baptism by *water* is all a *heresy*,

doubtless in view of such division, our loving Lord would have said, "Tarry until you are all of one accord."

We solemnly aver that the modern church with its antagonistic creeds, uncharitable criticisms, and lack of fellowship for all who "love righteousness and hate iniquity," if tried by the exalted standard of qualification, as set up by the blessed Christ, would come far short of the divine ideal.

This wrangling over trinity, depravity, election, reprobation, free grace, baptism, this way, that way, and no way, has done more to cripple the efforts of our missionaries, especially among the intelligent Japanese, than any other one cause. Had all our missionaries, Catholic and Protestant, who have gone into the Japanese field, been of *one accord*, and filled with the winning spirit of love, and then with kindly speech, beautiful life, and loving sympathy, had proclaimed the one supreme and matchless truth, "God is love," as the saving truth, long ere this the better class of Japanese had repeated the testimony of the loving disciple, "We love God because he first loved us."

From the foregoing it is certainly plain that if China were as thoroughly prepared for the preaching of the gospel now as was Jerusalem then, the church, in its present divided condition, is not up to the divine standard of qualification. It must first come together, be of "one accord," and thus be in condition to be immersed by the sweet spirit of a universal charity, or else stay at home, and not go abroad to publish its own shameful divisions.

(2) The Savior not only required His disciples to go in "the unity of the spirit," but also specifically directed them in their journey.

(a) As the Jews at that time stood for the highest civilization known to the race, the disciples were required to confine their preaching within the circle of the Jews. He said, "Go not in the way of the Gentiles and into any city of the Samaritans enter ye not." While our Lord looked away down through the ages when the gospel would be preached to all nations, yet he bade His disciples remain among the monotheistic Jews, and to "Go not into the way of the (polytheistic) Gentiles." From this it would seem that intelligence must pioneer the gospel, and that we are prohibited from going among idolatrous people.

(b) They were told not only *where* to go but also *how* to go. "Provide neither gold, nor silver, nor brass in your purses; nor script for your journey." This clearly shows that there must be such a hearty welcome on the part of the people, that they will gladly make a free-will offering sufficient to pay all expenses. If there be no such "open door," they were necessarily forbidden to go. As China has given no such "hearty welcome," our missionaries must needs violate the command, "Provide neither gold, nor silver." Alas! alas! they have spent millions of money and now have precious little to show for it, as we shall see.

(c) They were not to preach even in any city of the Jews, unless they were made welcome. To further prove that the loving Master had no thought

of forcing His gospel on unwilling hearts, and having His disciples go where they were not wanted, He instructed them to watch and if they made a mistake and found themselves in a city where they were not welcome, they were to salute the people kindly and then "shake off the dust of their feet," and leave "that house or city." We submit if in this divine commission to "go into all the world" there is the slightest intimation that the disciples were to preach the gospel *per force*, and without a hearty welcome? The very nature of the Christ religion of "peace and good-will" absolutely forbids *force*, and implies a hearty welcome, an open door, and the promise of a ripe harvest. *None of these conditions exist in China.*

John and Paul felt themselves divinely commissioned to go into Asia because those people at that time were prepared to hear and comprehend the exalted truths of the gospel. The grand success that attended their efforts proves that there was a large element there ready to receive them with open arms, and that the harvest was fully ready for the sickle. No such results have attended the missionary efforts in China. It is a sickening failure.

Besides, (and what is in exact keeping with the Savior's instruction to His disciples, when He said to them, "Go into all the world,") He chose a word which implied *preparation* and *fitness*. He did not use the Greek word (Γη) *Ge*, the meaning of which is *land* or *earth*. Nor yet did he choose the word (Οικουμένη) *Oikoumene*, which signifies inhabited earth or land, but He employed the Greek term (Κοσμος) *Kosmos*, the signification of which was, and is,

harmony or *order*. The commission, therefore, was, "Go ye into all the (orderly) world." Our loving Lord had no thought of sending His disciples out among cannibals and savages to preach the gospel, which would be to "cast pearls before swine," and which would "turn again and rend" them. That is precisely what has been done in China on the largest scale the world ever saw.

It is true that even in the "orderly world," the disciples would find a vicious element which would endanger their lives. It always has been so and is so now, anywhere and everywhere. Hence, the warning, "Behold, I send you forth as lambs among wolves." Thus it is seen that every line of argument converges toward God's fixed and unalterable law of *preparation*, and he who violates it must abide the consequences.

SECTION (IV)

China, Past and Present.

The Chinese Empire, under Buddhism, was nearly one thousand years going up, and for the last fifteen hundred years it has been steadily going down, notably during the nineteenth century.

(1) Twenty-two hundred years ago the people of China built the famous "Chinese wall," thirteen hundred miles long, twenty feet high, and twenty feet thick. It stands today as one of the seven wonders of the world. In the days of her glory she constructed a canal the like of which the world has never seen. Her scholars discovered many useful arts such as that of making gunpowder, of printing, of making fine silks, satins, pottery, etc. Six hundred years before Christ, Buddha, or Gautama, who claimed to be an Aryan of the Aryans, preached the doctrine of one God. He used the word Shangte, or Te, as we use the term God. Nor does history present a more devout worshiper. He taught not only the doctrine of pure monotheism, but he made his disciples believe that all worthy souls would at death be resumed by this one God who is the soul of the universe, or as Max Mueller says, be "blown out," or their individuality be lost in the one infinite soul.

Buddha, under God, not only built up a peace-loving and beautiful religion, but by word and deed he taught a system of ethics that challenges the admiration of mankind. Two thousand six hundred years ago this man of the ages catalogued the moral precepts, "Thou shalt not kill; thou shalt not steal; thou shalt not speak untruth; thou shalt not taste intoxicating drinks; thou shalt not do to others as you would not have others do to you."

Buddha taught the doctrine of non-resistance, of longsuffering, forgiveness of injuries, of universal peace and good-will to men. He called to his service sixty disciples and commissioned them to go in different directions and teach all peoples what they had seen and heard of him. As quoted by Dr. Grant, his commission was, "Go ye now and turn the wheel of the excellent law, set rolling the royal chariot wheel of a universal empire of truth and righteousness."

(2) Alas! alas! the foundation stones of the once illustrious Chinese Empire have been removed, and hence her magnificent temple of long ago has fallen; and it is the exalted mission of Christian civilization to have her people "repent and do their first works," and thus prepare them for the lofty truths of the gospel. That vast empire of over four hundred million souls, as everybody knows, is now given to polytheism and idolatry. The minds of those poor, degraded people are so completely filled with silly rubbish, that it is utterly impossible for them at all to comprehend the stupendous truth of God as Father, and thus be able to love Him. All

this accumulated trash must first be entirely eliminated by intellectual enlightenment. Christianity makes little progress when compelled to deal with ignorance, none at all while the mind is filled with the worship of idols. This is philosophy.

As a rule, home missionaries carefully observe this law of preparation and cheerful welcome. No one but a crank would go down street and, finding a crowd of hoodlums, would mount a box and begin to preach the gospel. Here at home we have no hesitancy in saying that the minister who would stop to preach to such a crowd is grossly violating the divine command, "Cast not your pearls before swine." But that street crowd of hoodlums in their lack of preparation and sympathy for the gospel, is quite analogous to the condition of the people of China. Only a few weeks ago the writer heard Elder Hayner, who had been a missionary to China for the last seven years, give his experience before a Chinese congregation. He said, "Looking over my large congregation, I observed that *all were smoking*. You must allow them to smoke or else they will leave. So, while they *soaked* me with their smoke I *soaked* them with the gospel." The recital of this story filled us with apprehensions that the "soaking," pro and con, was about equally absurd and grotesque. He went on to say, "Not unfrequently some one in the large company would cry out, 'foreign devil,' and I would reply, 'What about the local devil?'" Meantime another would yell, "Kill him, kill him."

But some one will say, "That is only the old cry, 'Crucify him, crucify him.'" But I submit if there

is any analogy between the apostolic method of carrying on missionary work, and that adopted by our missionaries in China? (a) The people to whom the early disciples preached as a body were prepared to appreciate the gospel, as was evinced in the abundant fruit of their labor. No such *preparation*, and therefore no such results, have attended the missionaries in China. (b) Learning that popular sentiment was against them, and that, therefore, they were not welcome, the apostles doubtless obeyed the injunction, "Go your way." On the other hand the missionaries in China propose to "stand by their guns," and ask their governments to assist them in administering cold lead to *some*, so that they may deal out the loving gospel to other *some*. (c) If, however, the apostles found themselves in the wrong place, and failed to make their escape, and were, therefore, apprehended and condemned to death, they made no physical resistance, but went willingly to the stake. While they simply took their lives in their own hands, asking no protection, our modern missionaries put to stake the lives of others by asking protection from the government. To stake your own life is one thing, to jeopardize the life of your brother is quite another.

But for our habit of thinking and doing, I would provoke no controversy by making the following averments: (a) During the first three hundred years of gospel simplicity, the Christ religion of peace, love and good-will, made for the glory of God and the elevation of the race as it has never done since. (b) During those years of love, non-resistance, and

unparalleled prosperity, the *only* implement of warfare used by the church, whether for aggressive or defensive work, was the "*Sword of the Spirit.*" (c) Since the middle of the fourth century until now, the methods of propagating the gospel have been materially changed by largely substituting the sword of the flesh for the "Sword of the Spirit;" and hence came the "Dark Ages," the mortifying human divisions, and the disgraceful scenes and cruel war that have been going on in China during the last twelve months by nations professing themselves to be Christians!

(d) The supreme need of the age is, that the Christian world become Christianized, by returning to the loving example of the early Christians, who, when "reviled, reviled not again." The Christ spirit of love should be divorced from the world spirit of war. Nothing but a return to the religion of universal love, which "worketh no evil," will usher in the age of gospel light, liberty and peace, bury human divisions in a hopeless grave, bring the long predicted happy day when Christian nations shall "beat their swords into plowshares, their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "How long, O Lord, holy and true," until the Christian world shall learn that the Christ spirit is non-resistant?

(SECTION V)

Mental Condition of China.

We may assume on the ground of universal consent, that the mind of the Mongolian in its habit of thought, is fundamentally different from that of the Anglo-Saxon. The latter has always believed in the unity of the universe and the consequent unity of its Creator; while the former has been trained for more than a thousand years to believe that nature is one vast system of antagonisms, and must, therefore, have creators *ad infinitum*, some of whom are bad, while others are good. For more than a thousand years these yellow skinned brethren have been worshipping these imps of the imagination, until a superstitious falsehood and a degrading idolatry have been interwoven into every fibre of their mental being. It seems like folly *intensified* to go to those poor, deluded people, with the lofty truths of *monotheism* and Christian civilization, while their minds are *brimful* of the degrading falsehoods of *polytheism*. The unmixed falsehood of their long-continued habit of thought has so differentiated them from the sublime thought of our religion, that the elimination of this accumulated rubbish *is a psychological necessity*. Just as long as the Chinese mind believes in "gods

many and lords many," just so long, if it accept Christ at all, it will accept Him as just one more god added to the number already catalogued

At this point we raise a psychological question, the solution of which will solve the problem of method. Assuming that the human soul is composed of various faculties which differentiate in their office, we inquire, What particular part of the mind is divinely charged with the duty of eliminating falsehood and acquiring truth? Mental philosophy founded upon conscious experience, gives unmistakable answer to this important question. Without stopping to speculate with the theological theories of men, if only you will turn your thought in upon your own *conscious experience*, you will readily learn that it is not your social faculty, moral faculty, nor yet your religious faculty, not one of these or all put together, that deal with questions of *evidence*, touching truth or falsehood, but you know by your own conscious experience that it is your *thinking* faculty that examines testimony and thus eliminates falsehood, and thus, too, prepares for the introduction of truth. It is the identical faculty that follows the footprints of science. You are perfectly conscious of the fact that it is intellectual enlightenment that drives darkness from the mind. Nothing else *can*.

It is the intellectual man and not the religious man that reasons on the questions of *relation* between cause and effect, between error and truth. To attempt by the introduction of religion to drive from the Chinese mind the spiritual darkness which has been gathering for a thousand years, is like attempt-

ing to drive darkness from a room by the introduction of a cudgel. What our Chinese brethren need is not more religion but more sense.

In the light of psychology it is safe to say that man's intellectual nature is divinely appointed to the task of leading out on all lines of art, agriculture, commerce, philosophy, good morals or loving religion. Whenever reason, or the intellectual faculty, God-appointed to the discovery of truth, is thrust to the background, that moment the soul is at sea with an immense deal of sail, but without ballast, rudder or compass, and ready to be dashed upon the desolate coast of ignorance and superstition.

Having a *thinker*, man's first privilege and highest duty is to *think* the thought of a free man along all lines, not only of art, science and good morals, but of religion as well. If, however, he finds that in the providential distribution of this noble faculty, he was left without a "thinker," he should be excused for thinking and doing as others have thought and done for the last one hundred years. Religion, when pioneered by sense and reason, is the most beautiful thing the world ever saw, but when destitute of common intelligence it becomes the most ghastly and cruel monster that ever cursed humanity. The good Lord deliver us from religious bigotry! Ignorance is the legitimate progenitor of all the thumb-screw theology that ever cursed the race or dishonored God. Sanctified intelligence is the demand of the hour.

What the Chinese people need and *must* have before they can comprehend and appreciate the matchless truths of the gospel, is *intellectual enlightenment*

by which they may discover the stupid folly of polytheism and idolatry. Professor Legge of Oxford says, "Five thousand years ago the Chinese were monotheists." Then they believed in one supreme God, and worshiped him, but now they have over one million gods, and worship frogs, snakes, crocodiles and every new god introduced.

But we are told that the pivotal point on which the Christian character hinges is "Love to God," and that love is the product of the heart and not of the head! The duty of the Chinese missionary, therefore, is to appeal to the heart! But I submit *if there be any royal road to the heart except by way of the head!* How is the heart to be stirred with emotions of love, only as it discovers that which is lovely? As a matter of conscious experience everybody knows, that knows anything, that love is a *spontaneity!* It comes, not at our bidding, nor down at our saying, but because the intellect has discovered and presented to the affections that which is attractive and lovely. Only when the *intellect* has discovered points of loveliness is it possible for the heart to love. *This is the philosophy of experience.*

As learning to love God is the acquisition of the loftiest truth of the universe, and the supreme duty of man, Christ's mission, therefore, was to "show us the Father." This he did by addressing our intelligence with charming and convincing speech, with a beautiful life of omnipotent holiness, and with a winning spirit of boundless benevolence, and then saying to his disciples, "He that hath seen me hath seen the Father." The comprehension of such a divine char-

acter, and therefore, the possibility of loving such a delightful personage, implies the highest, deepest and broadest intellectual thought of which the human mind is capable. To know Him is "life eternal."

An intelligent comprehension of God's Fatherly character, as revealed in Christ, is the one matchless end of all human endeavor, and the one toward which the feet of the ages have been wending their way since the day-dawn of civilization until now. Not wonderful that it required centuries of preparation to get the world ready for the coming of this final message! It is the one grand central truth of the universe, which is revealed, not only in the infinite personality of Jesus, but it is the immeasurable truth of all natural philosophies. Not wonderful, therefore, that the world's largest intelligence has been slow, *sluggishly* slow to grasp the thought, "God is love," which is, nevertheless, central and fundamental to the Christ religion.

Mental philosophy, as well as observation and experience, teaches us that intelligence must pioneer religion, else religion is only a blind superstition. An idiot may have a heart capable of loving, but having no glimmering of reason by which he may discover that which is lovely, all is darkness and confusion, and he is not responsible for his loves or hates. Only as he rises into intelligence does he rise into moral accountability. This is recognized by the law of the commonwealth as well as that of God. To have more religion, therefore, than sense, is a calamity. And that is just the fatal ailment of the Chinese Empire.

(1.) It may be said that there are many intelligent people in China! That is true in a sense, but their education is based on a falsehood! There are few, if any, exceptions to the statement that their learned men are atheists, agnostics, or polytheists. Minister Wu says they are agnostics. All reasoning from such false premises must be fundamentally false. From men occupying such sacrilegious positions, the world of true philosophy never received anything, nor does it expect anything. Besides, the intelligent class are not reached by our missionaries, as we shall see in the next section.

(2.) But we are told that the missionaries establish theistic schools and colleges! But I submit if preaching the gospel is not *first* and paramount, and education an after-thought! The church antedates the schoolhouse—preaching before teaching. They first seek to convert those ignorant people and then undertake so to enlighten their reason as to enable them to comprehend God, and thus be able to love Him. Instead of seeking first to develop and enlighten the intellect, and thus to make it possible for those ignorant people to see the “beauty of holiness,” and fall in love with “God manifest in the flesh,” they first tell the beautiful story of the cross, the sublime significance of which the Chinaman can no more comprehend than can a blind man distinguish colors. Besides, the present method of teaching is not to begin by teaching them our language, but the missionary must first spend much precious time in getting a smattering of the Chinese poverty-stricken speech, by which he is handicapped from start to fin-

ish in his attempt to teach them. The plan adopted during the last one hundred years has gone upon the supposition that they *must be taught to love God first, and have sense enough to know who God is, later on.*

This method of dealing with Chinese ignorance is about as fatal of good results as was the advice of the mother to her son, when she said, "My dear boy, you must *not* go into the water until you have learned how to swim." In the light of mental science it is to disregard the divine plan by putting religion in advance of intelligence and thus making "darkness more visible and confusion worse confounded," as is the case just now in China. It also reverses the human order by beginning at the wrong end and thus making progress backward. Certainly, in the light of history, Chinese civilization has been going backward for ages, notably during the nineteenth century.

If only we could think *freely*, and in the absence of preconceived opinion, view the results of our missionary work in China for the last one hundred years, which present the picture of only one hundred thousand converts out of four hundred million, forty thousand of whom have been cruelly butchered during the last twelve months, the other sixty thousand left by the missionaries to the mercy of the mob, the tramp, tramp of armies and a world turned upside-down; if only we could see this awful picture as our heavenly Father sees it, I apprehend that we should deliberately conclude that there is something radically *wrong* in our *methods* of trying to save China.

But we think it all perfectly right, simply because we always thought so, and everybody else thinks so.

But in the sight of God that is no reason at all. For more than one hundred years all the American people, except the Quakers, (God bless the Quakers) believed that human slavery was right. It was, nevertheless, a gross violation of the divine rights of man, for which this country had to pay dearly in money and blood. I verily believe that in the sight of God the civilized governments of the world are violating the divine rights of the people of China by attempting to *force* upon them a civilization for which they are not prepared; and by violating this fundamental law of *preparation* our missionary work in the Celestial Empire is in a most pitiable plight as everybody knows. For let it not be forgotten that our missionaries are in China, not because they are welcome guests, but for the reason that they are protected by international law backed by the navies and armies of the civilized world.

In the light of the sweet, gentle and loving spirit of Jesus, it is certainly manifest that such is not the divine method by which He would have His heavenly message of "On earth peace, good-will to men" published abroad. "He that taketh the sword shall die by the sword," is a prediction now being fulfilled to the letter.

It may be said that the early Christians suffered martyrdom! That is true, but *they did not martyr*, nor did they ask to be protected by the sword. This is the difference between Christianity, *per se*, and the *war spirit* which is now rife in China. It is the distinction, too, like unto that between light and darkness. In the sight of the Father of us all, I

believe that the awful slaughter that has been going on in China within the last twelve months, has been a disgrace to the religion of Christ next akin to that of the Spanish Inquisition, and like unto that blood-curdling institution, all is done in the sweet name of a religion of love. What a travesty!! What a grotesque burlesque on the immaculate Jesus and His religion of universal benevolence!!

We excite no curiosity when we say that the central thought of Mohammedanism is *political power*, which is to be established at the point of the sword, while the central and fundamental truth of Christianity is *love*, which can be propagated only by the "Sword of the Spirit." I submit if our present method in China is not substantially that of Mohammed, which is diametrically opposed to that of Christ.

Besides, from trustworthy reports, we learn, to our shame, that the Buddhist soldiers of Japan manifested more humanity and common decency than did the Christian soldiers. We will not wonder at this, however, if only we remember the fact that our dealings with China, as Christian (?) nations, have been in direct contravention with the law of preparation, the science of psychology, the teaching of history, and the plain instruction of Him who was the personal incarnation of the Spirit of a boundless love. A comparatively poor religion lived up to, is vastly better than a perfect religion, the central and fundamental truth of which is grossly violated.

(SECTION VI)

The Pitiful Outcome.

Having unwittingly violated the divine law of *preparation* and unintentionally disregarded the instruction given by our Lord as to personal qualification, the importance of the unity of the spirit, where to go, and especially where *not* to stay, we need not be surprised at the pitiful outcome. Let the reader seek to see the awful situation as our loving Savior must see it.

Nineteen hundred years have come and gone since the "great multitude" of angels filled the night breeze of the plains of Judea with the heavenly shout, "Glory to God in the highest, on earth peace, good-will to men," and now at the close of all these centuries of blood and carnage the Christian (?) nations of earth are in arms, with cruel implements of war, blood and death, the like of which the world had never seen, watching each other with jealous eye, lest the grab spirit of the one or the other shall obtain more than its share in the "sphere of influence," which seeks to disintegrate that once peaceful Chinese Empire! and all, too, in the precious name of the immaculate "Prince of Peace." It is beyond human conception even to imagine a more colossal burlesque on a religion of love and good-will.

As China was utterly unprepared to comprehend the exalted truths of the gospel, and the church divided as to what the truths of the gospel are, it ought not to be surprising that our missionary work among the Celestials has resulted in a stupendous failure! One hundred years of honest but misdirected toil and sacrifice; millions of money expended; hundreds of honest missionaries massacred with indiscriminate violence; unnumbered thousands of ignorant but innocent converts butchered by a heathenish mob; sixty thousand other converts deserted by the missionaries and left to the mercy of enraged fanaticism; all the civilized nations in arms and a distracted world; all this vast, pitiful, and indescribable desolation with absolutely worse than nothing of good to show for it. By which we mean that China is in a worse condition to-day than she was a century ago.

(1) But we are gravely told that during the last century the Protestant missionaries have been influential in converting one hundred thousand to the Christian faith! With the view of learning the exact import of this statement, the man of thought and moderation, entirely free from sectism, and at liberty to think, proceeds to analyze:

(a) He finds that one hundred thousand out of four hundred million gives only one convert to every four thousand. Besides, if they are no better than American converts at the end of six months they must be divided by at least two, thus leaving only one out of eight thousand!

(b) He learns that as a rule the converts belong

to the poorest and most uninfluential class of society! The writer had the pleasure of meeting Prof. Mark Williams, who has spent thirty-four years in missionary work in China. In answer to the question, "What class of Chinese society is most likely to become converted?" he replied, "The unfortunate, opium eaters, and the illiterate!" "Do you reach the more intelligent and better class of society?" He answered, "Not as a rule, only as we employ them to teach in our schools!"

(c) This inquirer after truth discovers that the converts are no better after conversion than they were before. Touching this point, we asked Prof. Williams the question, "Are the converts treacherous?" He answered, "We always accept them with a *sanctified suspicion*!" "We have," he said, "Pickers, charged with the duty of picking out those who we have reason to believe will stand."

This answer given by one who had been a faithful missionary in the very heart of China for thirty-four years, lets in a flood of light on the dark situation. It is worth more than many books or a long list of flaming missionary reports. We see clearly that these fifty or one hundred thousand converts, are, as a rule, utterly unreliable, and therefore an absolute injury to any good cause. Not wonderful that the intelligent are shut out. Even in this country, if a minister goes to a city to found a church and all his first converts belong to the lowest element of society, and he must needs receive them "*with a sanctified suspicion*," his enterprise is doomed. As a matter of fact, the great heart of China's four hundred million

has not been touched by the conversion of a few of its most ignorant and corrupt people.

Besides, this treachery on the part of converts, which has been the sad experience of all missionaries, is based on the fact that their ignorance makes it psychologically impossible for them to comprehend the basic truths of the gospel. A noble and reliable Christian *manhood* must be built on the foundation of intelligence, and a belief in one God, the very things of which they are utterly destitute. Even in this country of monotheism, if Christianity be introduced among a very ignorant people, such as the colored race of the extreme South, it has but little influence by way of making them stable and reliable, but manifests itself mainly in superstition, ritualism, external demonstrations, and under the influence of such ignorance grows more and more grotesque. As everybody knows this, the great method has been and is now, to educate the blacks of the South and thus pioneer a religion of intelligence, honesty, and of noble manhood.

In further proof of the correctness of this line of thought, I quote from Henry Thomas Buckle, who has written two large volumes on "Civilization in England." In second volume, page 184, he says, "We may as well expect that the seed should quicken in the barren rock, as that a mild and philosophical religion should be established among ignorant savages. Of this, innumerable experiments have been made, and always with the same result. Men of excellent intentions and full of a fervent, though mistaken zeal, have been, and still are, attempting to propagate their

own religion among the inhabitants of barbarous countries. By strenuous and unremitting activity, they have in many cases persuaded savage communities to make a profession of the Christian religion. But whoever will compare the triumphant reports of missionaries with the long chain of evidence supplied by competent travelers, will soon find that such profession is only nominal, and that these ignorant tribes have adopted the ceremonies of the new religion, but have by no means adopted the religion itself. They may be baptized; they may take the sacrament; they may flock to the church! All this they may do and yet be as far removed from the spirit of Christianity as when they bowed the knee before their former idols. The rites and forms of a religion lie on the surface; they are at once seen; they are quickly learned by those who are unable to penetrate to that which lies beneath. It is the deeper and *inward* change which alone is durable; and this the savage can never experience while he is sunk in ignorance. After a careful study of the condition of barbarous nations, we do most confidently assert, that there is no well-attested case of any people being permanently converted to Christianity, except in those very few instances where missionaries, being men of knowledge as well as piety, have familiarized the savage with habits of thought, and by thus stimulating his intellect have prepared him for the reception of those religious principles, which, without such stimulus, he could never have understood."

Here we have the accumulated wisdom of a careful historian bearing testimony to the fact that intel-

ligence must pioneer Christianity, else Christianity, of necessity, will utterly fail to accomplish the sublime end of its divine appointment. Unlike any other religion known to the race, Christianity was ordained of God to follow the lead of the highest intellectual enlightenment and the common sense of the common people who believe in God. And any human effort at putting such religion in the lead of ignorance, is to reverse the divine order, and must result in disaster. The entire trend of history proves the truth of this remark.

England, for example, has had control over all India for one hundred and forty three years. She entered upon the stupendous task of Christianizing that once famous Empire. It is true, her ninety thousand bayonets have put a stop to Thugism, and many outlandish practices of that ignorant and superstitious people; and while a few of the "baser sort" have been converted, yet the great moral and religious heart of that over three hundred million of semi-barbarians, has not been touched by a system of religious truth which they utterly fail to comprehend. The same is true of all the provinces of the British Empire, *save those whose intelligence*, like that of Canada, could grasp the matchless thought of God as universal Father, man as universal brother.

If there were such a thing as "convincing one against his will," which is hardly possible, touching the absolute necessity of sending the Christian school-teacher first and the gospel minister later on, certainly such a one would be convinced if only he would cut off previous vision, and behold, with

steady gaze the panoramic picture of awful desolation which is now passing in review before God, angels and men, among our once peaceful brethren of the Celestial Empire, all because of human mistakes.

When a semi-barbarous people have a religion suited to their ignorance, it is not only a gross injustice to thrust upon them a religion infinitely beyond their comprehension, but it works *ruin* upon the religion itself. For example, when Christianity was first introduced into Europe, which was then inhabited by Romans and foreigners, all of whom were ignorant, superstitious and idolatrous, it soon spread over nearly the entire country. But in the light of ecclesiastical history it may be safely said, that Christianity not only failed to be of any benefit to the people, but itself was dragged down to the level of stupid ignorance. Buckle says, "It was in vain that Christianity taught a simple doctrine, and enjoined a simple worship. The new religion was corrupted by the old follies. The adoration of *idols* was succeeded by the adoration of saints; the worship of the *Virgin* was substituted for the worship of Cybele, (the mother of gods.) Pagan ceremonies were established in Christian churches; not only the mummeries of idolatry, but its doctrines, were quickly added, and were incorporated and worked into the new religion, until, after the lapse of a few generations, Christianity exhibited such an outlandish and hideous form, that its best features were lost, and the lineaments of its earlier loveliness altogether destroyed." Hence, came the "Dark Ages."

The "zeal without knowledge," which attempted

to build up Christian civilization in Europe on the foundation of polytheism, idolatry and ignorant superstition, resulted in a most stupendous failure. Christianity with its lofty truths of love and righteousness, was so dragged down to the level of barbarism, that itself became one of the most cruel things that ever dishonored God or cursed humanity. Its doctrines and its precepts, as taught by the priesthood, became so God-dishonoring and soul-destroying, that in the providence of God, as it would seem, Mohammedanism was called to the task of well-nigh sweeping such Christianity out of Europe.

Chambers' Encyclopedia says: "Broadly speaking, the Mohammedans may be said to have been the enlightened teachers of barbarous Europe from the 9th to the 13th century." But for Mohammed, who, with a burning enthusiasm, cried, "There is no god but God," it would seem that the corruption of the church would have robbed Christianity of the doctrine of monotheism, and the moral and religious wreck and ruin of the "Dark Ages" would have swept the last vestige of intelligence from the country. Disregarding God's law of preparation and rushing in among those ignorant hordes of barbarians, instead of Christianizing Europe, Christianity itself became paganized.

In the light of history, therefore, as well as that of mental philosophy, it would be safe to predict that if China's four hundred million of *polytheistic idolaters* were all converted to Christianity in a day, it would only result in dragging Christianity down to the level of their ignorant superstition. It would be an un-

tellable calamity to the religion of love. Philosophical necessity imperatively requires that we first drive out the darkness of polytheism, which has been accumulating for more than a thousand years, by *intellectual enlightenment*, and thus prepare the way for the coming of monotheism, and of righteousness, founded upon the matchless law of love, which from every standpoint of human thinking, challenges the highest, deepest and broadest thought of which the human mind is capable.

To make good the proposition that the missionary work in China, during the last one hundred years, has resulted in worse than a failure, let us examine the fruits of that faithful but misdirected labor a little further. From the most reliable accounts, it would seem that of the one hundred thousand converts, about forty thousand have been massacred during the last twelve months, while the other sixty thousand have been deserted by the missionaries, and left to the mercy of an infuriated mob. Professor Williams gave a most thrilling account of the daring adventures and narrow escapes he had to save himself from cruel death. When asked, "What became of the converts you had gathered during the thirty-four years of missionary work?" he replied, "I advised them to take care of themselves. Some were massacred, while others, as I learned, escaped to the mountains." What a sad finish!

It looks hard, but it was the best he could do! For while he was at liberty to flee to America for refuge, he had no *right* to bring his converts with him. *This country would not have them.* All he

could do, therefore, was to leave the poor, ignorant, helpless souls in the Chinese slaughter-house.

Forty thousand dead! Sixty thousand denied a refuge from cruel death!! Is this the only product of a hundred years of honest toil? It is marvelously manifest that this is only a small part of the heart-sickening picture. Think of the united armies of the civilized world, which for months have been marauding over that once peaceful and comparatively happy country; and from trustworthy reports, looting property, murdering the innocent, assaulting virtue, and committing inhuman outrages at the sight of which none but devils may laugh, while angels must weep and good men hide for very shame. This is the inauguration of the 20th century, all done in the sweet name of *civilization*!! What a misnomer! What a colossal, but unintentional, fraud!!

Need we wonder that our peacefully inclined human beings of the Celestial Empire, look upon us as "Foreign Devils?" It is safe to say that they are utterly ignorant of Christianity *per se*, pure and simple! They see Christianity only from the standpoint of their own bitter experience. Of all the religions of which they have heard, ours must appear to them the most despicable. Nor need we hope that the deep-rooted prejudice which has been formed in the Chinese mind, touching the cruel character of our religion, will be readily removed. If it required a century to convert a few of the more degraded, certainly it will take more than another one hundred years to undo what we have done for the more intelligent masses. *To untie the knot that we*

have tied, and thus solve the mysterious problem of how to restore the confidence they have lost, will be the patient and loving service of centuries to come. As he must of necessity meet the history that is now being written on the Chinese mind, pity, therefore, the missionary who goes to China henceforth!!

(2) But on every hand we are told that the blood of those forty thousand converts, and that of the missionaries, is the blood of *martyrs* and as such, it is the seed of Christianity. Here again we need carefully to analyze this common saying. First, what constitutes a martyr? All will agree that a martyr is one who willingly surrenders his life, rather than forswear his allegiance to his religion! He is one who makes a *free* choice between surrendering his religious faith or submitting to death. Second, he is *not* a martyr, though he be slain while fighting to the bitter end. He is *not* a martyr who gets killed while seeking to kill his brother.

With this conceded definition of the term martyr, it would seem that but little martyr's blood has been shed in all this lamentable conflict! It has gone upon the principle of "give and take," kill or get killed. Prof. Williams said that he and his comrades armed themselves with knives and guns and proposed to fight to a finish. Is that the act of a martyr? We may not say that this was not right, nor that under the circumstances we should have done otherwise, but it is clearly manifest that such fighting, pro and con, is the *spirit* of the *world* and has no kinship to the spirit of the martyr.

Had all those missionaries and their converts been

put to the *test* of renouncing the faith or submitting to death, and without resistance they had decided that rather than betray the loving Christ, they had gone to the rack, the faggot, and to cruel death, in that event it had been the "blood of martyrs," which, as Clement of Alexandria, at the close of the second century, said, "is the seed of Christianity;" but as no such test, in a general way, was made and no such sacrifice offered, it seems almost sacrilegious, in such connection, to talk about the blood of martyrs being the seed of Christianity.

While the world with repentant heart for nearly two thousand years has been thinking of the innocent suffering of such martyrs as Matthew, Mark, Luke, Peter, Paul, and thousands of others who offered their blood as a willing sacrifice to seal their loving faith, we apprehend that the people of the Celestial Empire will think of this blood of foreigners with indignation and wrath. Instead of being the "seed of Christianity," with them it will be the seed of bitter hate for long years to come.

(a) But it is said, as if that was all of it, that the Boxers are responsible for all this outrageous devastation and bloodshed. It is true that the Boxers touched off the magazine. But the question back of it, and the one most important to answer is, who constructed the magazine? We are to remember that the Chinese Empire had over four hundred million inhabitants; that this vast number of people had lived in peace among themselves for a thousand years; that they tilled the soil and earned their bread as no such united number had ever been known to

do; they had a religion, the decalogue of which presented a system of morals next equal to that of Moses, and in one respect it went beyond it, in that it emphasized the commandment, "Thou shalt take no intoxicating drinks;" by the edict of the Emperor the use of opium was forbidden, and even the poppy tree was not suffered to grow. In the face of all this England, over one hundred years ago, sent Protestant missionaries to Christianize China. Alas! alas!! she sent ship loads of tobacco, opium and rum, to curse the Empire. What an outrage!

The English Christian (?) merchants sought to convince the government that to traffic in these things would be a source of revenue, to which the Emperor replied, "God forbid that I should enrich the treasury of my country by the crimes of my people." What a rebuke to our boasted civilization! To the everlasting disgrace of a professed Christian country be it said, England forced this damnable traffic on China, which for over a hundred years has wrought wreck and ruin for that once peaceful Empire. After thirty-four years of observation, Prof. Williams gives it as his opinion that fifty per cent. of the people of China are slaves to the use of opium, and that they are the most wretched beings on earth. The immeasurable outrages perpetrated upon China during the 19th century, by Western civilization, is known only to God!

In this connection, if we would come to a just conclusion, we should remember that those Boxers were the ones most devoted to the Buddhist religion. They are the ones that were not influenced by missionary

effort, and therefore, knew absolutely nothing of Christianity *per se*, pure and simple. For this reason they regarded all foreigners alike. Some were there to rob them of their money, while others were there to rob them of their religion, and all were there as "Foreign Devils." Being those of most intelligence they could see that foreign trade and foreign influence had wrought the ruin of their country. As from their point of view they were being robbed of all that they held sacred and dear on earth,—and with the view of saving a remnant from the awful wreck and ruin that was going on, they made a last desperate effort to drive the foreigners from their country. *I wonder if, under the circumstances, we, though more enlightened, would have done differently!*

It is thus clearly seen that while the Boxers precipitated this disgraceful scene which is passing in review before God, angels and men, yet the real cause of all the trouble in the Orient is found in the unwise and wicked methods of the Occident. Had we recognized the childhood condition of those Celestials, and proceeded to *teach* and help those innocent but ignorant people, and thus exhibited the spirit of the true Samaritan, think you that the best people of that Empire had turned Boxers? No, a thousand times *no*. It is recorded in heaven and written on earth, as with a pen of steel dipped in blood, that nothing, absolutely nothing but the mismanagement and treachery of the West toward the East, have involved the nations of the world in cruel war.

(3) Again, we are told that it was politics and business and not religion that enraged the Boxers!

—that it was diplomatic scheming and trickery in trade, and not the work of missionaries that brought on this bloody revolution! A little unbiased analysis will clearly exhibit the fact that both these foreign elements were in the mind of the Boxers when they took life in one hand, and as they conceived, their country's cause in the other. That their wrath was kindled against the national and trade schemers, who they believed were there to rob them of their country, their social and political rights, is evidenced in the fact that they sought to massacre them indiscriminately! Had they not felt that they were a dangerous element to their commonwealth, doubtless they had spared them as confederates.

That they had a bitter, it may have been a secret, hatred toward the missionary, is seen (a) in the fact that the better class, the Boxers, ostracized the missionary, and would have nothing to do with his religion. (b) While thus refusing even to put themselves under the influence of this foreign religion, it is evident that they looked upon the missionary as being there for the purpose of undermining the very pillars of their sacred temple. (c) That they regarded the missionary as an *enemy* and not a friend to the social and religious institutions of the Empire, is clearly seen in the fact that when they decided to kill he was not made an exception. (d) If religion had nothing to do with the uprising, why did the Boxers slay forty thousand of their own countrymen, for no other reason than that they had adopted a foreign religion?

The herculean effort that is now being made to *shift responsibility*, reminds one of the old fable of

the "mountain in labor." In the mind of an intelligent historian it counts for nothing. In the light of past and current events it must be obvious to the unbiased thinker, that all the outrages upon virtue, the destruction of life and property, and the confusion of the nations of the world have grown out of the simple fact that the western half of humanity has sought to *force* upon the eastern half a religion and a civilization which it could not comprehend, and therefore did not want, and which it regards as infinitely beneath its own.

When we behold the awful desolation of that vast empire, and hear the tramp, tramp of the united armies of the world, when all this panorama of awful destruction passes in pitiful review, we submit, in the spirit of human sympathy, if the time has not come when the Christian world should *call a halt*, and go upon its knees and earnestly inquire of God as to the divine *methods* of saving the heathen? May the great Father give us "The wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits."

(SECTION VII)

Home Missions.

(1) When the man of sense, reason and sympathetic spirit thinks on the one hand of the great Catholic church of Europe and America, and the still greater Protestant church of these countries, and reflects not only on their great lack of sympathy and co-operation, but their oft-repeated criticisms and even bitter antagonisms; and when reflection goes on to compass the divisions, conflicting creeds, and great lack of hearty fellowship among the different sects of Protestantism; when all this heart-sickening history passes in panoramic view, and he thinks, too, of the prayer of the world's dying Redeemer for the unity of His disciples; under such reflection every noble impulse of his being arises in its majesty lovingly to protest against such unholy division. Certainly he must feel that the one all-absorbing demand of the age is, that *Christianity* be *Christianized* by the unifying spirit of love.

When we behold Jesus in the compass of His mighty thought, the sweetness of his matchless speech, and the omnipotence of his holy and beautiful life; when such sublime and heavenly character passes in review, we realize that, though He lived

two thousand years ago, He is, nevertheless, ten thousand years in advance of our times. What humanity needs, therefore, is not that we send missionaries to China, but that the Catholics and Protestants of Europe and America, enter with sanctified enthusiasm upon the work of "Home Missions." Nor should this work of Christian unification cease, though it take another two thousand years, until every disciple shall have the recognized right to *think* as God may help him to think, and until this one unified church shall extend to him universal fellowship, not because of what he chances to *think* on questions of disputed theology, but for the one sublime reason that he manifests the spirit of our loving Lord, in the absence of which he is none of His.

When the church is thus of "one accord," and of one spirit, it will be in the blessed condition of the twelve disciples, and like them, ready to obey the command, "Go ye into all the (orderly) world and preach the gospel." Until the church is thus of one accord and prepared to present a solid front, it will be better for China as well as for the religion of love, that we stay at home and not go among other people to establish antagonistic creeds, build up sectism, and thus divide the church of the living God! Oh! that the disintegrated church could but see its own pitiful plight as the loving Father must see it!

(2) Not only does the church with its unholy criticisms and disgraceful divisions, demand home mission work, but the wretched condition of millions of our own citizens cries loudly for help. We need only look at the filth of our own door yard to see at

a glance that if we act wisely and prudently, we have no time to go abroad. Only think of the filth, degradation and misery of the millions in our towns and cities who were nursed at the breasts of Christian mothers, nurtured in Christian homes and only waiting to be touched into manhood by the hearty sympathy of our loving religion. In every city, town, hamlet and country in this great Republic, there is a wide-open door, a hearty welcome, and the promise of a rich harvest.

Though a nation catalogued as *Christian*, we number more devils in human form than any other nation on this earth. To carry the gospel, therefore, ten thousand miles to a people who have a religion vastly better than they are, and who, as yet, are too ignorant at all to comprehend ours, while multiplied thousands all about us who were brought up under the gospel, and who have no other religion, are perishing for the "Bread of Life," seems tenfold more unreasonable than for a mother to spend her time looking after the interests of other people's children to the utter neglect of her own famishing household.

Dr. Parkhurst, under the head of "The Devil's High School in New York," took an occasion to say, "What more flamboyant style of idiocy can our churches and missionary boards devise than to raise millions for the conversion of poor sinners in India and Japan, and yet make no desperate effort to close up the mills of Satan that are grinding out their hellish grist here in our own streets and under the drip-pings of our sanctuaries?" Echo answers, "What!"

As no such hordes of desperate sinners as are in

New York, Chicago, and other cities of the United States, can be found anywhere else on God's beautiful earth, why are we not bending our every energy to save the lost of our own great American family, and thus have at least one nation *Christian*, not only in name but in the sweet spirit of universal helpfulness?

As long as the fact remains that the American Republic has more desperately wicked men just now than have cursed China in two thousand years, just so long the most intelligent people of the Celestial Empire will continue to say, "Physician, heal thyself."

But we are gravely told that the lost people of America have rejected the offers of the gospel, and for this reason, lo! we turn to the Chinese!! To illustrate this proposition, an earnest advocate of foreign missions, before a large congregation, cited the case of a most skilful physician entering a large hospital filled with the sick and dying; he offered his medicine to one and another, but each and all refused his helping hand. Just beyond was another hospital, the suffering inmates of which were only too glad to welcome the doctor and to be cured of their ailments; in such case what is the duty of the physician? This illustration was cheered to the echo.

It is easy to be entirely misled by an illustration which utterly fails to illustrate. There is not the slightest analogy between the figure and the fact designed to be prefigured. The thirty-seven million people, more or less, who are in the sin-sick hospital of America have not been made to understand that the gospel of love presents an antidote to their awful ailments, much less have they refused the remedy

when once pointed out. Moreover, there are multiplied thousands who were born and are growing up amid the slums and low dives of the great cities, who have never seen a Bible or heard a gospel sermon. In the backwoods country, too, especially in the mountains of the long range of the Alleghenies, there are unnumbered hosts of people who have never heard the sweet story of "Jesus and His love."

Besides, and what needs to be emphasized, these people of no opportunities have no established religion, and no language but ours, and are, therefore, only too glad to open their eyes to the light of intelligence. In proof of this statement Berea College, of Berea, Ky., stands as an object lesson. During the last few years thousands of these ignorant mountaineers have flocked to this Mecca that they might be trained up into Christian manhood. No country on the globe presents such a field for missionary work as does the Republic of America. If the missionary's heart yearns to save souls he need not cross the seas, they are perishing all about him. "Consistency, thou art a jewel."

The other half of the illustration is equally misleading. The four hundred million of Celestials are not overly inclined to accept the medicine of their *own* physicians, much less are they clamoring for that of *ours*. In proof of this double statement we need only look at the degraded condition of Chinese society and compare it with the lofty standard of morals set up by the religion of the Empire; and see further, how utterly indifferent they are to the proclamation of the gospel as presented by our faithful

missionaries. Statistics will clearly show that it requires vastly less money, less labor and sacrifice to make Christians out of lost Americans than it does to convert Chinamen, who after they are converted, as has been shown, present no better type of manhood than before. (See section IX, p. 82.)

Moreover, we have in the United States about nine million of the African race, who have been most shamefully treated and degraded. For more than one hundred years they bent their back to the vile service of the Christian (?) taskmaster, with no rights that others felt bound to respect. They were even denied the privilege of learning how to read, that they might thus be kept in perpetual slavery. All done in the name of a religion of love! Not wonderful that they are comparatively ignorant and superstitious.

Besides, this is their native land; they have no country but this; no language but ours; and no hope of an exalted manhood but from the hand that crushed them. A more pitiful cry for help never saluted the ear of Christian America. There is not to be found on this round earth another nine million of souls who present such a wide-open door, who would give such a hearty welcome, and who promise such an abundant harvest, as do these nine million of our own countrymen, for whose ostracized condition we are responsible before God.

All are agreed that the immortal Booker T. Washington has caught the divine method of Christianizing a degraded people. His one main purpose is to give his people *industrial and intellectual culture*, and thus lay the foundation for a religion of intelligence.

Our missionaries would do well to take lessons from this *ex slave*, this man of God, as to a better method of Christianizing China.

Contrast the missionary work in the South with that of China, and you will learn the mind of the Spirit. Since slavery was abolished hundreds of Christian school-teachers and missionaries, and millions of money have gone into the Southland, with the most gratifying results. These Christian teachers and missionaries were not handicapped by a foreign language, a foreign religion, or a foreign civilization, but they were received with open arms by those who were hungering and thirsting for the superior advantages of their own countrymen. From the start they reached the most intelligent of the colored people, and through them they gave a mighty uplift to the entire African race. The very thing which has not been done in China.

It is safe to say that since the world began, no race of people ever made such long and rapid strides along lines of Christian civilization as the African race has made during the last thirty-five years. And what they have done is only prophetic of what they *will* do if only we are true to those whom the Father has left to our care. If we had a united church we could do vastly better.

In wide contrast with this home field of matchless opportunity and good results, think of those Mongolians on the other side of the earth, with their own country, their own language, their own religion, their own civilization, and with a profound desire that we stay at home until we are invited.

In view of the results of the last one hundred years of missionary work in China, it must be obvious to every unbiased mind, that it is worse than useless to give another dollar or send another missionary to the Celestial Empire until some new method is adopted, that will secure the blessing of God, and thus give promise of success. As there is no "evidence of success like success," so there is no evidence of bad *methods* like bad results. It is bad enough that all the converts should be either slaughtered or scattered; worse still, that the whole world should be in an uproar of cruel war.

In the face of all this sorrowful outcome, we are told that "God has abundantly blessed the missionary work in China!" In the presence of all the tangible evidence in the case, can there be a statement more absurd? If what has come to pass in China is proof of the divine *pleasure*, can we imagine any outcome that would prove the divine *displeasure*? Good *effect* must be in evidence, else common sense will not believe that God has blessed the *cause*. God-appointed means are attended with God-honoring results. But as no *good* "results" are in evidence, it is marvelously manifest that the "means" were not of divine appointment.

SECTION (VIII)

How Shall China be Christianized?

At the end of more than one hundred years of honest toil, which has resulted in infinitely worse than an utter failure, the problem which now confronts Europe and America is, What is the divine *method* by which the people of China shall be lifted from the depths of idolatry into the lofty heights of the loving worship of the "one God and Father of us all"? In attempting to answer this matchless question we should not only learn from past sad experience, but we should especially seek to know the mind of God in his dealing with the infancy of our race.

The thread of thought that has run through the preceding line of reasoning has been that of *preparation*. Certainly it must be apparent to the close observer of divine affairs, that this law of preparation has been the central and fundamental law by which God has governed His animate and inanimate universe. It is safe to say that we will never Christianize China until we recognize her unprepared condition, and then begin to work after the divine pattern by beginning at the *bottom* and training upward, and not at the *top*, as heretofore, and training downward!

(1) As we are to deal with a country that is wholly given to polytheism and idolatry, and has been for more than a thousand years, we shall make no mistake if only we pattern after God's method of dealing with that kind of people! When the world was given to the belief and worship of many gods, Infinite Wisdom did not send a missionary to tell these ignorant people that "God so loved the world." Such a course would have been to "begin at the top." Proposing to "train upward," Omniscience sent Moses to proclaim the foundation truth, "Hear, O Israel, the Lord our God is one God." In the face of polytheism and idolatry, Moses said nothing of God as universal Father: this had been to "cast pearls before swine." Only to those who comprehended the truth of monotheism, the thought of one God, and who were thus *prepared*, did he teach the duty of loving God. Until we adopt this divine method of getting China ready for the final message, "God is love," we need hope for nothing but disaster after disaster.

(2) From the foregoing it must be obvious that our first work in China is one of *elimination*. We must work after the divine ideal and first drive from the Chinese mind the stupid ignorance of "lords many and gods many," and the long-fixed habit of worshiping these tutelary imps of the imagination. Nor is this an easy task. It is a habit as well-nigh fixed as the spots on the leopard. As it is easier by far to teach the child to tell the truth than it is to get the fourteen-year-old boy to quit the habit of lying, so the work of getting the Chinaman to stop

worshiping his idol is vastly greater than if he had no religion at all. But as this is an absolute necessity, before he can learn to love God, as seen in the Father's methods, and as taught in mental philosophy, it *must* therefore be done *first* even though it require a thousand years of faithful service.

(a) We, as Anglo-Saxons, as it would seem, need only hope to accomplish this great work of *elimination* by teaching them our own language. It seems like worse than wasted time for an Englishman to go to China on the mission of civilization and first devote much precious time to the study of an *uncivilized* language! Indeed, the Chinese monosyllabic, hieroglyphic speech is hardly to be catalogued as a language. With its more than forty different dialects, and its innumerable guttural notes and no alphabet, it is the most poverty stricken language on earth.

For civilization, therefore, to stop to study the miserable speech of heathenism, is to reverse the wheels of progress. The aggregation of results from the beginning of human history until now, clearly indicates the final unity and universal sympathy of the race of mankind. The far off coming day of the absolute *oneness* of mankind implies *unity of language*. The English language, because of its homogeneity of expression, the perfection of its philosophy, and its unparalleled progress, is pointed to as *the* language which is to become as widespread and as universal as the race of mankind. If not, then it would seem that the apex of the pyramid of all speech is not the point toward which the lines of the shaft converge.

Though in its infancy, it is, nevertheless, the giant

of all the ages. The English language is to-day the fathomless fountain into which the rich streams of the Orient and Occident have been pouring their floods of art, philosophy, invention, discovery, literature, in prose and poetry, during the last six hundred years. The way, therefore, for the English to civilize China, Persia, Egypt, Africa, or the islands of the sea, is to begin by teaching them our language which illustrates the universal law of *Unity in Diversity*.

Our new possessions in the Orient just now present an object lesson eminently worthy of study.

(!) The peoples of the Philippine-Archipelago have languages of their own, Tagalese and Bisayan, which are better than that of China. Like that of the Celestials, however, their languages have degenerated and taken on many silly dialects. Yet enough of the features of the old native tongues are left to warrant the remark that they are superior to the monosyllabic, hieroglyphic speech of the Chinese.

(!!) Since Spain first took possession of these islands in the name of its king, the lofty truths of Christianity have been the principal religion taught. But Christianity among these ignorant islanders has proved to be too exalted for their comprehension. What happened in Europe during the middle or "dark ages" has been repeated by the half-barbarians of the Archipelago, namely, while Christianity has proved to be utterly useless to the people, its sublimely beautiful truths have been dragged down to the level of their stupid ignorance.

(!!!) The point to be remembered is, that the United States government, being entirely free from

the blinding spirit of sectism, in its efforts to civilize these far-off peoples, has proposed to begin at the bottom. With a view to *preparation*, and for the wise purpose of laying a rock foundation, deep and broad, for the mighty temple of our Christian civilization, and not the sandy base of a heathenish speech, our government has recently decided to send a thousand school-teachers, charged with the duty of entirely ignoring their languages, and of training those natives strictly in the use of the English. If the authorities at Washington would send ten thousand more school-teachers, the "common people" would respond, "Amen."

With no disposition to make proselytes, the government has recognized the obvious fact, that what those benighted countrymen need, and must have, is "intellectual enlightenment." While these ignorant people have no religion but that entitled "Christian," yet common sense sees at a glance, that Christianity can make no progress until the people have been trained up into an intelligence that will make it possible for them to comprehend and appreciate the exalted truths of the gospel. But for the worship of the missionary fetish we might hope that missionary boards would learn a new *method* from this great non-sectarian movement of the government.

(b) Recognizing the fact that the Chinese mind during the ages has become so fossilized by the superstition of a false religion that it is next to impossible to impress it with the lofty truths of the gospel, it seems wise to begin with the *children*. In virtue of the stupendous undertaking of changing the long con-

tinued habit of polytheistic and idolatrous thinking, the philosophical method is to leave the adults, whose minds are crystallized, and give our attention mainly to those whose habits are not yet fixed. Even in this country we have learned, after many, many sad *failures*, that the only way to have a *nation* of native born Christians, is by the prayerful training of the children from infancy to manhood. "Suffer little children to come unto Me."

Arrogant infidelity and bald atheism are just now completely balked in the presence of the greatly increased and rapidly increasing hosts of Sabbath school children, Christian Endeavorers and Epworth Leaguers. Anticipating their inevitable Waterloo, atheists are fleeing from their guns and taking shelter under the white flag of Agnosticism, "I don't know, you don't know." Among all the galaxy of stars, outside the "Star of Bethlehem," no one inspires such hope of a unified church and a saved world, as does that of the millions of children who are now being trained in the loving school of Christ.

The one great method of converting China to a civilization, based on the doctrine of God as Father, is in the training of its children to speak our tongue, to understand our literature, to study our scholarship, the basic truth of which is one Almighty Father, and thus step by step, lead them up to that partly to be understood but *immeasurable* truth, "*God is Love.*"

(c) We should, therefore, send, not the infidel or the agnostic, much less the atheist, but the qualified Christian school-teacher. Beginning thus with the twigs of our humanity, we might hope that by

and by we shall have a great tree loaded with ripe fruit. While it seems to be a slow and tardy way, it is, nevertheless, God's way. *It would be our way* but for our haste, which makes waste, and is a "zeal without knowledge." While this method of the Christian school-teacher before the missionary, the school-house before the temple, promises nothing for sectism, it, nevertheless, predicts a wonderful uplift for the people of China.

Nor would this system of Christian benevolence excite any prejudice in the minds of those Celestials! While, as we have shown, the leading minds of China are not favorably influenced by our religion, they are, nevertheless, strongly inclined to our superior scholarship. Speaking of the introduction of our scientific works, Chamber's Encyclopedia has this to say, "It is worthy of remark that these books were eagerly sought after and excited a deep interest among their *literati*." Their leading men are frank to acknowledge that our invention, our discovery, our language, and our scholarship, are far in advance of theirs. We thus have a wide-open door to enter China, especially as kindergarten teachers charged with the high duty of training the children along lines of sense and reason, of ethics and exalted manhood, and that, too, in our own language.

From all this it would seem like folly intensified for our missionaries to go to China first to learn their semi-barbarous language, and then with but a mere smattering of that monosyllabic tongue, stand up to preach the gospel to a crowd whose chief business seems to be to smoke and to criticise the dress, the

manner and the bad pronunciation of the preacher. Professor Haner, the missionary to whom reference has been made, in his experience before a smoking crowd, said: "While all eyes were fixed on me, and I began to think that I was gaining their attention, some one in the company would sing out, 'How much cost that brass tooth in your mouth?' While another would yell, 'What cost you that coat?' and still another, 'Who taught you our language?' " We inquired, "How, at your age, did you learn to speak their language correctly?" He replied, "I have my friends criticise my speech."

Infinitely better, home or abroad, that the preacher be the best critic as to what he says and how he says it. The first thing on the programme of saving China is to teach its people, especially the children, the English language, and thus lay the foundation deep and broad for our Anglo-Saxon civilization. Their polytheistic speech is a "bed shorter than that a man can stretch himself on, and a covering narrower than that he can wrap himself in."

(3) Having taught them our language, the school-teacher can proceed to instruct them along lines of natural science, the central and fundamental truth of which is *God!*

"God! let the torrents like a shout of nations
Answer, and let the ice plains echo, God!
God, sing the meadow streams with gladsome voice;
Ye pine groves with your soft and soul-like sound
And they too, have a voice, yon piles of snow,
And in their perilous fall shall thunder—God!
Tell thou the silent sky,
And tell the stars, and tell yon rising sun,
Earth, with her thousand voices praises God."

As every ray of light shoots out from yonder burning sun, and but for which there would be nothing but the blackness of darkness, so every natural philosophy shoots out from God, but for whom the 500,000 worlds which now come within the range of the telescope, would lapse into confusion. All natural philosophies are but the tracks of God's chariot wheels which mark His everlasting going. As God made the intellectual soul a fit complement to philosophy, that it might track His endless going, he, therefore, who studies philosophy and stops short of God, philosophy in his case has utterly failed to answer the purpose of its divine appointment. And the college which confers the arts degree upon a young man because he has a smattering of Greek, etcetera, and yet is utterly ignorant of God, has unwittingly recruited one more to the great army of fools. The loving thought of God must lie at the foundation of all true scholarship and noble manhood, as well as at the basis of all God-honored civilizations. When the matchless truth of *one God* has driven from the Chinese mind the superstitious thought of "gods many and lords many," then, and not until then, will it be prepared to appreciate the final message, "God is Love."

All this goes upon the supposition of a hearty willingness on the part of China. If such peaceful and loving efforts at playing the part of the good Samaritan, only excite the antagonism of those Mongolians, it will be in evidence that they are a race of degenerates, and that the degeneracy which began more than a thousand years ago, will continue

until it shall be for the glory of God and the elevation of mankind, that they be swept from the face of the earth as were the antediluvians. Such a thought, however, hardly comes within the purview of a possibility.

Those multiplied millions of ignorant human beings, who are naturally peace-loving, who for untold ages have occupied that vast country of flowers, fruits and singing birds; and who are the rightful owners of all they survey, are only waiting, in the providence of God, to be touched into intelligent manhood by the divine means now held in the hands of Christian Europe and America. If as disciples of the loving Master, we were of "one accord" in loving methods, the Almighty Father would be pleased to bless the strong who seek to lift up the weak, the intelligent who strive to enlighten the ignorant so that they may see the folly and curse of idolatry.

If at the end of one thousand years, the native intellect has been so trained as to discover the debasing folly of worshiping these "imps of the imagination," and by the radiance of its intelligence has discovered the sublime truth of one Almighty as central to all philosophies, then verily, shall we "prepare the way of the Lord and make straight in the desert a highway for our God."

SECTION (IX)

Conclusion of the Whole Matter.

Men of intelligence and piety differ widely in the *details* of philosophy, morals and theology; nevertheless, they are mainly agreed as to the *fundamentals* of science, ethics and religion. Philosophers and theologians who have given the matter any serious thought, are substantially at agreement touching the essential truths which lie at the foundation of the character of a manly man. To sum up the following paramount philosophies is to have the "conclusion of the whole matter."

First. The human soul has been created subject to *laws*. These divine statutes are recognized by intelligence as the counterpart of the soul's nature and necessity. As the spiritual man is made for eternity, while material worlds are transitory; and as these governmental laws were enacted in the councils of infinite wisdom and boundless benovelence, they are, therefore, more fixed than the stars. We may plead ignorance as an excuse for our disobedience, nevertheless the law is inexorable.

Second. All are agreed that the soul's growth into lofty manhood depends wholly upon its knowledge of and obedience to these immutable enactments.

Even to touch the spirit of a manly man, is to be assured that he dwells in the courts of the Lord as an *obedient* servant. No one hesitates to believe that exalted manhood is in the ratio of conformity to the divine administration of psychological law. The sum of loving obedience is the *exact* measure of the man, neither more nor less. The depths of one's degradation, too, tell the entire story of his ignorance and transgression.

Third. Not only does lofty character rest on the foundation of obedience but conscious *contentment* is in the ratio of one's harmony with the administration of divine affairs. As "perfect peace" is the product of perfect harmony, so the troubled spirit is the result of inward confusion. As the soul's well-being depends wholly on its obedience to the laws of its being, so, therefore, these two states of mind, quiet and disquiet, serve the good purpose of keeping man in the "narrow way." Conscience and God being on the same side, the divine mission of the former is to keep the soul in perfect harmony with the laws of the latter. When man acts in perfect keeping with his exalted sense of *right*, conscience smiles peacefully that he may be kept in the way of righteousness; but when he violates the law of right doing, by ever so little, conscience gently reminds him of the infinite fact that "sin wrongs the soul," and if he persist in his downward way, this "disturber of the soul" will "fiercely brandish a sharp scourge within."

Fourth. From the foregoing, next to axiomatical truths, it must be apparent to the least attentive ob-

server, that the *one supreme* duty of every man is to study to know what these divine laws of his nature *are*, and then to bring himself into blissful harmony with their heavenly administration. If God's typical manhood, as everybody knows, hinges on man's conformity to these divine requirements, and as experience tells us that we have all the *peace* we live for in obedience, and all the unrest we work for in disobedience, can there be such an immeasurable service as that of trying to comprehend these laws of the soul, and then bending every energy to bring ourselves into perfect accord with the harmonies of the universe? As this is the most exalted service, so it is the most difficult. This thought is in perfect keeping with the "conclusion of the whole matter" as summed up by the wise man, "Fear God and keep His commandments, for this is the whole duty of man."

Fifth. Neither philosophers nor theologians are in dispute as to what these laws of the soul are! Whatever other divine precepts there may be, all are agreed that God's typical manhood is the legitimate product of obedience to the laws of faith, honesty, truth, justice, kindness and love. While *faith* is the basic law of the temple of manliness, *love* is the crowning tower of that noble structure. As the apex of a pyramid is that point toward which all the lines of the shaft converge, so perfect obedience to the one law of love is the pinnacle of loftiest manhood toward which all other laws of the soul point. As the sun is central to the solar system, because of his greater attractive power, so the law of *love* is central to the entire system of law, for the reason that it stands for

Omnipotence "God is Love." As all the planets and satellites revolve around the sun, so all the divine requirements, great and small, circle around the matchless law of "love to God and love to man." "Love never faileth."

Sixth. All are agreed, too, that for man to comprehend this supreme law of love and bring himself into harmony with its divine administration, is the grandest achievement of the human soul. While the attainment of "perfect love," which "casteth out fear," is the ultimate end of the divine appointment of the race of mankind, it has therefore been the one objective point toward which humanity has been wending its way during all these weary centuries. And now at the end of all the toilsome ages how comparatively few understand, by a most blessed experience, the unspeakable good that comes to the soul because of its knowledge of and obedience to this supreme law of love. In the light of the *experience* of the best men of the ages, it is safe to say that the wisest man in the wide world, in the eyes of our benevolent Creator, may not be the man who knows most of mathematics and the science of the stars, but it is the man who knows most of God as universal Father and man as universal brother.

Seventh. As the comprehension of this apex law of the soul was to be humanity's final victory, at the end of the ages, Jesus came that He might make possible this final triumph. He came to give the "new commandment." Our Lord's mission, therefore, was nothing less, it could have been nothing more, than to make known the soul's immeasurable law of love.

As a knowledge of this supreme law of love necessarily involves an experimental knowledge of the laws of honesty, truth, justice, kindness, etc., and as exalted manhood is the legitimate product of obedience to these laws, as everybody knows, it follows, therefore, that the Christ religion of love is but a duplicate copy of the soul's nature and necessity. Moreover, it clearly shows that Christianity *per se*, pure and simple, forever bars infidelity, and that its only stock in trade has been, is now and must forever be, its criticisms of human theology.

Eighth. From the foregoing propositions it must be obvious to the careful reader, that as even a partial intellectual comprehension of the measureless truth of the Almighty's infinite benevolence is the grandest victory of the human mind, it must follow, as a philosophical necessity, that if China ever reaches these exalted heights her people must begin at the bottom and not at the *top*. We must not forget the foregoing logic: (1) The degrading doctrine of polytheism and idolatry must be *eliminated*, if it require a thousand years of faithful training. (2) When the *Christian* school-teacher, by working mainly with the children, and with the English language, has succeeded in driving from the Chinese mind the long fixed thought of "lords many and gods many," he is then ready to teach China, as Moses taught Israel, the sublime doctrine of one God, and like Moses, lay the foundation for the final message, "God is Love." (3) When the *Christian* school-teacher has done his perfect work, it may be at the end of centuries, by that time we may reasonably hope that sectism shall

have played its cruel part, and the church, united in the sweet fellowship of a universal love, may send her missionaries to China to preach the gospel.

In view of the foregoing conceded steps of philosophy, if some such divine plan be not adopted, it is safe to predict that the heart-sickening scenes of the past will continue to disgrace our holy Christianity. Having shown from mental philosophy, from the divine plan of salvation, and from Him whose words are yea and amen, that the modern methods of dealing with China must, of necessity, result in nothing but miserable failure, we ask the candid reader prayerfully to examine the following figures which join the foregoing testimony in proving beyond doubt that millions of money have been spent, thousands of lives sacrificed, the whole Christian world in arms, and absolutely worse than nothing to show for the enormous sacrifice:

The following statistics have been collated by the Reynolds Newspaper (London) as given by *The Literary Digest*. "The writer states that the Church Missionary Society (Church of England) has an annual income of about \$2,000,000. The collection of this money alone costs about \$129,000; administration costs about \$79,500; salaries to nineteen clergymen as association secretaries amount to \$27,160. The London Missionary Society has an income of about \$750,840 yearly, while its foreign secretary, Rev. M. W. Thompson, receives about \$4,000 per annum, and others receive proportionately large amounts."

The writer refers to other denominations outside

the Church of England, whose receipts and expenditures are comparatively about the same. He then inquires, "What are the results abroad?" It is generous and noble for the public magnanimously to respond to the earnest appeals of Missionary Boards, if only it be for the benefit of mankind and for the glory of God. But when it results in an unmitigated curse to humanity and a dishonor to the great Father, then it is time to call a halt. As to "results," the writer says, "In India, with its population of 350,000,000, the number of converts made by the Church Missionary Society, after more than a century's labor, is today 35,640, though no fewer than 3,424 agents are at work. . . . The above number includes the helpless children. In the year 1889-90, there was a gain of 1,836, mostly the babes of converts. Thus it took two missionary agents and a sum of \$565, to secure one convert, babe or adult, in a year. The other societies have even a more unsatisfactory record."

As further cited, "Mr. W. S. Caine, M. P., on his recent return from India, writing in the *Birmingham Post*, February 14, 1889, thus sums up his opinion of the attempt to 'Christianize' India. Educated India is looking for a religion, but turns its back on Christ and His teaching as presented by the missionary. As far as turning the young men they educate into Christians, the failure is complete and unmistakable." Other travelers are referred to as making similar reports.

Having had the testimony of travelers, the evidence given by the Church Missionary Society for

1900 is even more to the point, going to show the absolute worthlessness of missionary work in India. It says, "At present there is rather a low standard of Christian living. It is the same story that was told some years ago by the Rev. Sidney Smith, that the native that bore the name Christian was commonly nothing more than a drunken reprobate, who conceives himself at liberty to eat and drink anything he pleases, and annexes hardly any other meaning to Christianity."

We thus have the report, not only of unbiased travelers in India, but that given by the great central Missionary Board itself, going to show that the converted idol worshiper is a worse character after conversion than he was before. When figures show that it requires the labor of two men for one year, and the expenditure of \$565, to convert one Indian, and he a worse sinner after conversion than he was before, it is somewhat amazing!! But for our *habit* of thinking, it would be simply astounding!!! What is true of India is equally true of China, Japan, or any other people on the globe whose mind is surcharged with the silly and degrading doctrine of polytheism and consequent idolatry. It may be unintentional, but nevertheless, when we preach to such a people the loftiest truth that ever challenged human intelligence, we not only disregard the instructions of our divine Master, go contrary to the teaching of mental philosophy, and grossly violate God's immutable law of *preparation*, but we unwittingly perpetrate upon credulous humanity the most colossal fraud the angels ever witnessed!

When we think ourselves up out of the old line of thought, and calmly and prayerfully consider the enormous sacrifices of the last one hundred years, and then impassionately view the heart-sickening results of all this honest toil, can even imagination conceive a greater exhibition of imbecility, than for the Missionary Boards to continue the old methods which God never blessed and never will? By adopting God's method as herein suggested, it will come to pass in the long-off future, that "the way of the Lord" will be so well prepared that our brethren of the Celestial Empire will send the Macedonian cry, "Come over and help us." When that glad day shall dawn, and Europe and America have become so far Christianized as to be able to "keep the unity of the spirit in the bond of peace," and thus present a solid front, then in the sweet fellowship of a universal love the missionaries may flock to China to learn "war no more," but to preach the inaugural of a glorious hope; and under the leadership of the loving Christ, and by the peaceful "Sword of the Spirit," take up the triumphal march, and together with India, China, Japan, the nations of the earth and the islands of the sea, under the one sweet spirit of omnipotent love they "shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." God speed the good time coming. Amen.

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